

Happiness: Now & Here

(Swami Akhandanandaji Saraswati)

Please come ! Let us meet happiness, face to face and perceived enjoy it. If you ask : where, when and how ? then the answer is here, now and thus.

Firstly free your mind from the wrong notion that you can derive happiness out of enjoyment of the sensual-objects. Even the trifling pleasure we experience in them is not absolute. An object that is enjoyable cannot transcend Time and Space and so the objects of enjoyment may be available at some points of time and space and may not be available at others, Neither the senses, which are the means of enjoyment, can always have the power to enjoy nor the mind will always entertain the same values about them. Even the enjoyer may be in suspended animation under many conditions. Disease, separation in love, friends and foes, fate, Nature and God—are all obstructions in the enjoyment of the sense-objects. Therefore, if you store your happiness in sensual-enjoyment, you must come to grief and be in bondage.

Secondly, what amount of wealth, men and mansions do you possess ? Are you not puffed up with your ego of their possessions ? Do you think low of persons and show disrespect for them who do not match your beauty and sweet temper, your valour and generosity your education and intelligence ? If you are proud of your virtuousness you may well begin to despise a sinner, and as a result your heart would become dry and hard. No wonder if such heart be-

comes morose and repentent and eventually incapacitated to enjoy happiness. Whenever ego in man is hurt, mental agony is the result. Therefore the key to make one's life happy is not to be egoistic of even one's best possessions in the form of objects, enjoyments, deeds, intelligence, states and experience.

Just ponder : what is the direction of your thoughts ? Does your mind always look backwards into the past and evaluates the present in terms of the past ? If so, please give up this habit. What is there in the past ? The bygones are bygones. The past is dead. Look ahead ! God has not placed your eyes in the hind part of your head ! Are you then so much absorbed in the thoughts of the distant future that you become unaware of where you tread the ground or whether you stumble or fall ? Please walk carefully. Don't be afraid of future just as you won't allow the ghost of the past to follow you. Neither turn round to look into the past, nor be absorbed in the thoughts future. Let the heaven and the hell first present themselves before us and then we shall face them squarely. Do plan for the future but first derive satisfaction from the present. It is foolish to remain hungry to-day for fear of a famine ten years hence, Keep your thoughts tacked to your background. The closer they are to you, not only from an angle of time-space-objects but also from an angle of yourself and the Inner-Ruler, the greater will be your happiness.

Find out what you repeat again and again. What is it that is repeated so often in your talks and thoughts, in your conduct and behaviour and in your meals and dresses ? Take it for certain that you will ultimately start taking pleasure

in what you have been repeating. But then your happiness would have been circumscribed by a limited circle and you won't be able to free yourself from this prison. Therefore it is necessary to be alert. Constant alertness is the secret of a happy life.

Now can be told the useful process of attaining happiness. Do not hypnotise yourself with your own thoughts and actions. Let not the sleep, sloth, error or arrogance be regarded as means of happiness. Just as poison or suicide are opposed to physical life, in the same way hypnosis and the use of intoxicants are opposed to intellectual and alert life. Don't be dependant on chance and accident, for this is sheer negation of independence. Lead a really independent (not indisciplined) and pure life. Disregard of intellect, whether one's own or of others, incapacitates the mind to negative thinking. The truth is that the Intelligence-Principle is one in the entire universe. When we disregard the intelligence of others we disown our own intelligence and vice-versa. An unintelligent life is insentience, and an awakened intelligence is the real life and real happiness. The purity of intelligence is the mother of permanent happiness. The finite is death; the infinite is happiness. The infinitude of intelligence is the Bliss infinite. That is infinite which cannot be sublated or cease to exist under any circumstances and which transcends Time-Space-Object continuum. The Gita has spoken of happiness as "born of the placidity of mind" (18-37) and "comprehensible through intellect" (6-21). This only means that the mother of happiness is the purity and desirelessness of the intellect and only 'she' can fondle her child of happiness in her lap.

The happiness to be comprehensible through intellect must transcend the Time-Space-Object concept. Such a transcendental happiness is effortless, infallible and knowledge ever.

You are yourself Bliss ! Your reflection in the intellect is happiness. In other words, a blissful modification of the intellect is happiness. Agreeable sensations, fulfilment of desires, absence of grief-are all only symptoms of happiness, but they are not characteristics thereof. At best they are characteristics **per accidens** (*Tatasthan Lakshana*) or secondary characteristics of happiness. The sanskrit equivalent of happiness is **Sukha**, 'Su' stands for beautiful and 'kha' for senses, mind and the heart-space. These are intrinsically beautiful and all ugliness in them (the experience of sorrow) has entered from outside. Do not need to extend invitation to happiness, nor apply any force to drive out the sorrow. The dire of desires only appears as sticking to the intellect. Let it disappear into the effulgence of self-knowledge. Your life is in truth a wavy ocean of bliss, the radiant sun of the rays of joy and a fragrant flow of the air of happiness. Life is only a pattern in Existence, a lustre of knowledge and a buoyance of Bliss. Life is never existence alone; it is indivisibly interrelated with knowledge and bliss. Your life is happiness itself.

Don't you indentify yourself with your fine elemental body comprising of many parts ? If you do, how can you expect to live a happy life ? Associated with the body are birth and death, growth and decay, disease and old-age, union and separation. Never can one be free from fear if one regards oneself a body. To be fearless it is necessary to acquire an unflinching faith in the eternal existence of the

soul. The body is born and dies away. Life is limitless; it sinks and floats; it becomes manifest from the unmanifest and then returns to unmanifest. It is an eternal flow of the concrete and the abstract. The figures change and the waves appear and disappear but the primeval substance remains the same. To have faith in this truth is the true form of religion. All religions and sects in the world are founded on the basis of existence of this extra-physical and extra-terrestrial Being, called the Soul. It's is true that this Being cannot be explained convincingly to everyone in this world. But it is not essential either that discrimination should precede faith. Discrimination removes the dirt faith or the dirt of faith. The fact is that faith generates discrimination. Faith is acquired through tradition and impressions. Therefore faith can find an expression in a child, in an ignorant person and in a man of undeveloped memory. Even though we may not intellectually perceive the soul, we must have faith in it's eternal existence. Give up the fear of death. Live a life that is in tune with your eternal self. Do such actions or desire fruits thereof as are in consonance with your true self. If you do so, righteousness will enter your life and be seated there on a high pedestal. Your discrimination will also shine. And with the advent of purity and discrimination your inner self will smile in the glory of happiness and your external life also will become blissful.

Does there not burn some latent or patent fire, consciously or unconsciously, in an innermost corner of your heart? You will have to explore it fully into the depths of your innerself with a penetrating insight and by the method of

trial and error. This is the fire of aversion. Don't you feel a burning sensation by remembrance of some objects, persons, states, thoughts, community, sects, language or doctrines? This burning sensation is due to the fire of aversion. Sometimes, due to ignorance, a sense of goodness is associated with this sensation. Then this disease of burning sensations becomes incurable. Extinguish this fire of aversion by friendship and non-violence. Do not injure others consciously through your thoughts, speech or actions. Let our collections not render somebody destitute. Let our speech not pinch anybody's heart. Let our enjoyment not destroy anybody's life, youth and good conduct. Let none have to repent or suffer for our actions. Do not hate the miserable, for hatred is the liquified form of aversion. Do not kill the sinner, for violence is a deformation of aversion. Do not suffer from an inferiority complex on seeing someone happy, for it is an aversion-causing suicide. Don't be jealous of a virtuous man. On the other hand, you can also be virtuous with his co-operation. Jealousy is the flame of the fire of aversion. The truth is that to feel an aversion for anything is to commit suicide. You make yourself unhappy by that. Do take a vow of non-violence in your life. This penance will render your life happy.

Just as light falling on objects makes them visible as they are it neither creates their properties, good or bad, nor attracts or repels them' in the same way our mind and senses should only illumine the objects of their knowledge. Let eyes see, ears listen, mind momentarily interpret objects as agreeable or disagreeable according to its impressions and intellect understand their mystery; these are all ventilations

through which the Self that is knowledge or the knowledge of the self peeps out. It neither attracts them nor repels them. When you want to add anything to you, you unconsciously accept yourself to be incomplete and imperfect. Now either you add that thing to you, be absorbed in it and then regard yourself happy, or you must move about in its pursuit. In either case you feel its deficiency in yourself. Remember, a thing which is not you is not yours either. It shall go far from you in space as well as in time and it will become different eventually. You will weep over it and be sorry for it. Therefore the secret of a happy life is that you must guard yourself against attachment. You may see all, hear all, love all, understand all and behave decently with all. If you won't renounce, you ought not to be attached either! None else can amuse you; you yourself are your thriller. If there is another to entertain you, you would be attached to that agency and splashed with its colours. Therefore in the absence of renunciation, dispassion is a must. Renunciation is outer and dispassion inner. Dispassion does not come in from outside; it is a reflection of your natural self in a modification of your mind. You are intrinsically unattached. Your intellect, your mind and your senses—all are intrinsically unattached which thought, passion or sense-object has always stood by you? They have been departing from you and you in turn have been living without them. Allow this unattached nature of yours to get unfolded without any let or hindrance. Don't fear, you will remain happy. Nay, your mode of life shall be a source of happiness to all.

For a moment, observe, examine and analyse your own self. Has not your 'I' become narrowed down like a radiated

particle ? Does your 'I' not obstruct the light of knowledge ? Where, when, how and with what do you connect and disconnect your 'I' ? How much importance do you consciously or unconsciously attach to your 'I' ? How long do you remain absorbed in your 'I' ? Let your outlook be broadened and liberalised. For this, connect your egoism (I-ness) with the unattached consciousness and not with the objects seen. If that consciousness happens to be an illuminator of your 'I', you will proceed towards the superconscious state of Samadhi; and if that is your Inner-Ruler, then devotion and dedication to him will rise in your life.

Sorrow is the fruit, which grows on three branches, viz. delusion, attachment and aversion. These branches are trifurcations of the one trunk of the tree of egoism whose seed is false knowledge noiscience. To be happy, you must destroy this seed of egoism, false knowledge, by the knowledge of truth. Is your I pure or is it adulterated ? Adulteration is artificiality and dirt. By admixing thousands of inclinations and dispositions with your 'I', such as intellectual knowledge, desire, aversion, momentary pleasures and pains, virtues and vices; you have yourself cut your self asunder. Numerous limitations have been added into you, and these are every moment cutting you into pieces, Not only that when these limitations attend on you, you are cut, but also when these leave you, you become a victim of inferiority complex, Then you feel the pinch of their absence, become fearful and are almost dead. Therefore separate yourself from them through discrimination, or else dissolve them in such a concentrated perfectness that your egoism is totally annihilated. (In the Vedic dictum : Tattwamasi or that thou art,

'thou' refers to your 'I', the truth limited by your inner-organ and 'that' to the Perfect Lord, the truth limited by the casual ignorance). When 'thouness' predominates in thought, discrimination is the result and when 'thatness' predominates devotion is the consequence. In the former case, faith is being continuously replaced by immediate knowledge, and in the latter case, dispassion towards objects other than 'that' grows. When the already existent oneness of 'thou' and 'that' is realised, the entire illusion of duality is exterminated. In that non-dual entity, the duality of pleasure and pain ceases to exist and there remains only undivided pleasure and non-dual Bliss. Are you making efforts to experience this existence in this very life ?

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Effort or Sadhana is not a name for blindly running up and down. What do you want? What are you capable of? How much do you understand your Sadhana? Take care lest we should be yoked in the accomplishment of a task which is not of our seeking and which we are not capable of. If it should happen like this, your present life would be miserable. Analyse your sense of I-ness. What can you renounce? Certainly, you will not like to associate your 'I' with falsehood, violence, stealing, adultery and insentiency. Shall your 'I' like to become a thief or an adulteror? Then give up these vices totally. You do not like to associate your 'I and myness' with them. You possess the capacity to renounce them. You understand them as faults and they are done with a sense of doership under the impulse of passions. You have a right also to give them up. Under these conditions you should give them up in one stroke. It is only when faults are enjoyed that it is planned to renounce them gradually. What is the delay in spitting out bitter things of the mouth? Fault is sorrow, but owing to the desire born of the impressions made by constant repetition thereof they appear enjoyable. If you renounce them, you will be contented and you will not suffer any pain. On the otherhand, by the expression of your capacity to

renounce, you will feel within you the strength of knowledge and the bliss of purity. Both of them are essential for leading a happy and pure life.

Let us now think slightly more deeply. The non-virtuous deeds like theft and violence etc. are performed knowingly with a sense of doership and under the impulse of desires, and therefore they can be abdicated without effort. Both performance and non-performance depend on our initiative. But lust, anger, etc. arise in the mind even without our knowledge and our sense of doership. We come to know of them when they have actually arisen. In this case, we must train them and ripen them. Many things are sour and bitter when they are raw but become sweet on ripening. Similar are these mental inclinations. Ripen them on the fire of discrimination under the lid of abstinence. Their bitterness will be burnt up. Mix with them the sweetness of Love of God so much so that they become sweet altogether. Just as when you don't possess sugar you borrow it from your neighbour or purchase it from the market, in the same way if you don't possess virtues you can inculcate them from others. Desire the desirelessness. Express your wrath on anger itself. Quarrel with God if you must. Turn the face of desire inwards. Neither should the fire of discrimination be extinguished nor the lid of abstinence be taken off. The bitter would become sweet. Lust and anger etc. will be ripened. What is needed is the art of manufacturing happiness. Renounce, Ripen and acquire virtues from the revered elders; and you will find that there is an unending treasure of happiness in your heart.

Delusion, false knowledge, illusion superimposition—all

these are birds of the same feather. These are mixtures of 'I' and 'this', and adulteration of 'I' with 'this' and vice-versa. The perishableness or mutability, insentience, sorrow and fruitlessness of 'this' have been superimposed on 'I' and the imperishableness and eternity, knowledge and experience and Bliss and happiness of 'I' have been introduced into 'this'. The result is such a pudding as is hard to gobble in or vomit out. The separation of the ingredients of this mixture is absolutely necessary. After separation you will not experience eternity, sentience and Bliss in 'this' or the finite and in the seen or the non-self. You will find that 'this' or the not-self is in itself nothing but merely patterns in Existence, appearances of Consciousness and reflected Bliss-particles. 'This' and 'I' don't have the same order of existence; the knowledge of 'this' gets sublated while that of 'I' does not. Then your egoism will lose itself. The limitedness of 'I' will be sublated. The Perfection of 'I' will be revealed. This Perfection is free and unfettered and is the backdrop of the experience of Truth, knowledge, Bliss and Non-duality. For once make your 'I' the 'I' of Perfection. Realize the perfection of 'I'. This is the disillusioned form of your egoism.

Beware, if you don't possess a clear concept of Perfection, if you are not able to realize it in an unveiled form and if you only imagine it with your eyes closed, then not only that your eyes are closed but that the doors of knowledge are also closed upon you. First, discrimination and conviction of Perfection is necessary. It is here that critical analysis of the First Cause of the Universe is desirable. Perfection is the material cause of the Universe. That the seer alone as diff-

erent from the seen is the material cause of the world through 'seeing' is difficult to carry conviction. Therefore one has to discriminate through a mixture of faith and taste towards a mediate Perfection, the God. This is verily the devotion or Bhakti and it is in the inner recesses of this devotion that the perfection of the Lord is unveiled. Both discrimination and devotion are in the field of limiting adjuncts. The oneness of the seer and the God is knowable only through Vedanta. Through Neti Neti (not this, not this) one negates the adjuncts and by the Mahavakyas (the great Vedic dicta such as Tattwamasi etc) one understand the oneness. This knowledge itself is the Bliss Absolute and the highest happiness; it is verily our own self. It is Brahma. The Gita speaks of it as an infinitely blissful contact with Brahma, completely devoid of any outer contact with sense-objects. The Mandukyakarika calls it the Yoga of transcendence (Asparsh Yoga). This Yoga of transcendence has also been called the Yoga of fearlessness, non-opposition, no-debate, making all happy and of the nature of Good.

Come, let us now understand this Yoga ! How is this the Bliss Absolute and the builder of Bliss to all ? Apparently this seems to be impracticable and without any characteristics. But the truth is that for the descent of this bliss in our life the following four states must first reveal themselves :

1. There is developed a distaste for the pleasures accruing from the sense-objects and for that matter from any limited form of happiness, and simultaneously an intense longing for experiencing the Perfect Bliss is inculcated.

2. The inner-organ is adorned with desirelessness, truth-

fulness, an intense longing for liberation and will to know the truth.

3. Knowledge of the real entity as different and discriminated from all other objects (seen and unseen) is acquired.

4. With the dawn of the knowledge of non-duality and with the consequent annihilation of ignorance the conviction is established that all appearances are but one non-dual self.

A critical analysis of Bliss is found in the Upanishad. The human happiness is limited to youth, education, zeal, hope, firmness, property, an authority to command the entire world, unfettered rights to enjoy etc. etc. The Upanishad has counted eleven items and said that the bliss of each one of these conditions is one hundred times the preceding one. At the end of this sequence it has mentioned the Bliss of Brahman. This only means that the Bliss of Brahman is the greatest, all-round perfect and the most intense. The various kinds of bliss that are obtainable through very big efforts are all inferior to this Bliss. Therefore it is only appropriate that an intelligent man should covet such a bliss. In the same context, it has also been said that all kinds of bliss are possessed without any effort by the knower of the truth whose heart is pure and free from desires. The implication is that along with a desire of the Bliss of Brahman, desirelessness towards senseobjects and education (in Vedantic knowledge) are also desirable.

If you long for the Bliss Absolute, then four things are necessary : 1. Giving up of bad conduct, 2. Peace of mind, 3. Steadfastness in the pursuit of the goal, 4. Not to be misled by intermediary successes. In fact, these four constitute the purity of the inner-organ.

The Upanishads have prescribed discrimination by the method of elimination, established the Self-Principle as being different from the son and the five sheaths the body, vital forces, mind, intelligence and bliss and have called this differentiated selfprinciple Brahman. At other places they have adopted the method of negation and have established the Truth as imperceptible, soundless, transcendental, neither earth nor water etc. etc. These methods are necessary for true knowledge. Without this knowledge, the covering, the illusion, the superimposition and their cause, the ignorance, cannot be destroyed. Destruction of illusion without valid knowledge is unacceptable. If there is the illusion, there must also be its destroyer, and the valid knowledge of oneness of the self and the Brahman born of the great Vedice dicta is this destroyer. Only by this, the illusion is destroyed root and branch. The Self is Brahman already; (Brahmanhood is not created). But this is never the implication that with the annihilation of ignorance the ordinary appearances (of the world) are also destroyed. Therefore, even with the dawn of the knowledge of Oneness of the Self and Brahman by the method of difference, duality continues to be apparent. Even though the space be truly known, its blue hue continues to be perceived. Blueness is not real and so is not different from the space either. This is correct that Brahman is Existence, knowledge, Bliss and Nondual, and is our own self. But after all, what is this appearance of duality ? It is the same Brahman ?

Let us now enter into the depth of Upanishadic thought. The Brahman that is the Self is Bliss. The Upanishad uses the verb 'Vyajanat' in this context. It means Vijnana ie. knowing specially or understanding through intelligence.

Brahman is Bliss and intelligence. What is this Vijnana ? To see diversity in unity in diversity is Vijnana. This is a craft also in as much as it is constructing many (the diversity) from one substance (the unity). It is yet another matter that diversity and its construction are only apparent. From the standpoint of the method of agreement, seeing the unity in the apparent diversity is Vijnana. When we learn in the Upanishads that from Bliss are all objects created, to Bliss they owe their existence and preservation, towards Bliss they are moving and into the Bliss they get dissolved ultimately, it becomes clear that creation, preservation, movement and dissolution of this world of appearances have for their substratum, illumination and material cause the one and the same non-dual Bliss. It is again another matter that Bliss being of the nature of pure Consciousness cannot be subject to mutation, for it is impossible for an entity to be pure consciousness and witness and simultaneously be also mutable. An object of perception is never different from its substratum. Since the Substratum is itself consciousness, the perceived objects appear to be many. Whatever be the appearances and their numbers, they are the same Bliss Absolute. This is verily the science of fearlessness and freedom from the pairs of opposite in the life's conduct of a Jivan-mukta, the liberated soul.

What is this conduct ? Let us have a bird's eye view of it. The seer, the seen and the act of seeing constitute one tripartite division. The enjoyer, the enjoyed and enjoying, the doer, the deed and doing, the knower, the known and knowing—I, you and he, are some other divisions. All of them are Bliss and nothing else. There is no significance

whatsoever of creation, preservation and dissolution. The seer is Bliss, the seeing is Bliss and the seen is Bliss. Bliss if one; there is neither the difference nor non-difference in it. Its technique is unique. All that you see, hear, touch and taste with your blissful insight born of realization of the non-duality of Brahma is Bliss. Your every foot-work is Bliss and every state of movement or statism, concentration or deflection, birth or death, union or separation is Bliss ! These are all patterns of Existence, appearances of Consciousness, dances of Joy (Bliss) and Vivarta (untrue interpretations) of the Non-dual. The whole conduct and behaviour is the Bliss Absolute or the Bliss of Brahman. This is the meaning of the Upanishad-text : 'Anaddadhyava...etc. etc.' by the method of agreement. In short the knowledge is obtained by the method of difference and the Vijnana by agreement. Other texts like 'There is nothing beside Me', 'I am all this', 'All this is in Me', 'I am in all' are also interpreted in the same way.

The question before us is not 'how we shall be happy'; rather the problem is 'why we are not happy ?' The solution to this problem is offered by a perusal of the Antaryami Brahman and the Madhu Brahman of the Brihadaranyak Upanishad. In the former Brahman, the names of the following beings pertaining to the elements and the gods have been mentioned :

Earth, water, fire, cosmos, air, abode of lightning, sun, direction (Disha), moon and stars, space, darkness, light, all elements, vital-force, speech, eye, ear, mind, skin, intelligence and semen;

and it has been said that the supreme-Self resides in them and is relatively inner than them. These do not know Him; these are His body and He controls them. The same self of yours is the Inner-Ruler and Immortal. In another Shakha (branch) the version is slightly different : in place of 'intelligence' is mentioned 'the soul limited by the body.' The supreme-Self is the controller of all. He is the unseen seer, unheard hearer, unknown knower and unthought thinker. There is no seer other than Him. Whatever is beside Him is external, ignorance, body, the controlled, non-self, death-bound and sorrow. Thus by the method of difference and through discrimination, knowledge of Him as transcendental, as one and not many and as one's own self is obtained. By this very knowledge, the ignorance is destroyed.

In the Madhu Brahman, a different approach has been adopted. There are only the earth, elements, and the soul limited by the body but also all objects relating to the body, elements and the gods have been mentioned and called Madhu (the Honey). It has been said there that the effulgent, blissful Self is the (Self of all and that He is the Brahma that is all. Everything is the) effect of everything and everything is the enjoyer of everything. When it is stated that the enjoyer and the enjoyed have the same substratum, the self, it only means that All is the Self. The conclusion is that the Self for which the previous injunction was that it must be seen and which was described as the limit of negation, is now being described as Brahma and that the same Brahma is all this. The substance of the Madhu-Vidya (The knowledge of Honey) is that 'Self, Immortal, Brahma and all' names

of the same entity. The single substance looks as if divided into objects pertaining to the body, elements and the gods and appears as an object of behaviour. The Virat (Cosmic consciousness) as well as the Hiranyagarbha (the primeval consciousness) is the same Self. The same is apurva (not-before), anapar (not the other), amadhy (not in between) and the inner self. Both the microcosm and the macrocosm are included in the same Self. Sri Vidyaranyaswamy holds that Sruti has described in this inscription the state of 'All is Self'—realization of the knower of Truth. The state of 'All is Self' realization is the final fruition of efforts. Sri Sureshwaracharya has supported this view and concluded that All is Self. The original Upanishad while concluding this description says that this Self is the Supreme among all beings and Ruler of all. Just as all spokes in the wheel of a chariot end in the central axis, in the same way all beings, gods, abodes, vital-forces and souls finally enter this Self. From the standpoint of the knower of Truth this Self is the all-self Honey. The knower of Truth excels the Self in this respect that he is the supreme among all beings, is the master endowed with knowledge. These three aspects are not revealed in the Self limited by ignorance. By supremacy is meant the freedom; the mastery is due to comparably greater radiance; by the endowment of knowledge is meant the non-occurrence of ignorance as well as delusion in any state of action and enjoyment. This is the reason why he is free in his food-habits and in his behaviour, is unattached with vice and virtue and neither grows nor declines by any action or enjoyment,

Only this knowledge uncovers in this very life and in all

behaviour the Infinite Bliss and the Bliss Absolute which is the unsublated Truth and everyone's own self. It has been said in the Vedas that the wind laden with honey is blowing, that the honey is flowing in rivers and oceans, that the plants and tress are honey and that each particle of dust is honey,

The conclusion is that sorrow and its extensions have their roots in ignorance and limitedness of the Self. From this accrues narrowness in our behaviour that results in the differentiation of 'I' and 'you'. This illusion of difference is the mother of sorrow. Give up this ignorant view and adopt a generous and broad angle of vision in which Brahma and the Self are one. In that case, neither you will be unhappy nor you will make others unhappy.

This liberal view unifies a province with nation, a nation, with the world and the world with Brahman. The religions of Islam, Hinduism and Christianity are unified with Dharma (the regularising Principle in the Universe) and through it with Brahman. Racism, Humanism and soulhood are unified with Brahma and languages with knowledge. Politics having become free from partyism dissolves into oneness of the State. All sects become symbolic of sectlessness. The distinctions of class and sex lose their identity. Heaven and hells become crests of tidal waves of the ocean of Bliss

May you be happy in this very life, may you make others happy and may all be happy. To accomplish it, we need this broad angle of vision. Weigh your conduct, social service, righteous conduct, means of earning money, enjoyment, education and your entire behaviour on the scales of this vision. You will find that this perfect and harmonious vision has already liberated you from sorrow and is making you happy here and now in this very state. Memory, imagination or hope of happiness is without any substance. Happiness or Bliss is an actual experience and so a stark reality. It is directly and immediately unveiled through knowledge and intelligence.